

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 12.

WESTPHALIAN FOLK-SONG.

*"Who can tell where the stream doth flow
By which we shall rest one day."*

I have been asked many times whence came the response-reading beginning as above, which occurs in Service VI. of Unity Services and Songs, and also in Unity Shorter Services. I cannot remember where I first found it many years ago, in the form in which afterward I placed it, unaltered I think, in the services. But long afterward, and after the Service Book was printed, I came on the following song, which seems to be the source, or nearer the source, of the response-reading. I translated it when I met it, and now send it to UNITY in answer to another request for the origin of the reading.

J. V. BLAKE.

Ye cares begone! leave me in peace;
God careth for my sorrow;
What he to-day denieth me
'Tis like he gives to-morrow.
And if to-morrow still denied,
He other days bestoweth;
He heareth when I cry to him,
And what I need he knoweth.

Who knows where springs the little rill
That shall my thirst be slaking?
Perhaps, if thou, my God, so will,
From foreign soil 'tis breaking.
For thou dost go with us, our feet
Through foreign streets to carry,
And wonderfully leadest far
From where we loved to tarry.

Who knows what man by wondrous ways
For my health care bestoweth?
And who for modest gain to me
Hard labor undergoeth?
Who knows who plants for me my field
In which my wheat is blowing?
And where the little corn-seed shoots
That for my food is growing?

Who knows who spreads for me the board
At which my body feedeth?
Or where God wakes a kindly heart
To clothe me as it needeth?
Who knows where now a lambkin leaps
His wool for me that beareth?
And where the soft bed ready stands
Which God for me prepareth?

Who knows the little place and room
Which maketh ready for me?
Who knows the garden-trees that wait
To shed their comfort o'er me?
O loving Father, thou dost know,
And nothing from thee hideth:
My cares begone! leave me in peace;
'Tis God for me provideth.

A NEW and improved edition of "The Robert Browning Calendar" for 1886 is in preparation, and can soon be obtained at this office.

S. S. HUNTING, in a review of C. C. Post's book "Driven from Sea to Sea", published in an Iowa paper, says "that greed for gold which demands exorbitant interest for money, that enables a dozen men in council, by pooling, to control the railroad rates of half the continent, is among the dangerous powers that disturb the peace and prosperity of the country."

AFTER long delay the second number of the *Rising Sun*, the exponent of the Deistarian church, published in Kalamazoo, is before us. It has grown in typographical sanctity. The piety of the types is improved. It still talks about "Polimons", "Deps" and "Denzees". Perhaps there is more helpfulness in these words for their quaintness, but plain English is good enough for us.

REV. S. W. SAMPLE, in a sermon before the Universalist general convention at Brooklyn on the 22d ult., says "uniformity among ministers and churches is not desired. Not by pitching our tents for a permanent halt, where the travelers who preceded us pitched theirs for a single night, shall we advance. Lucretia Mott's maxim was a good one—'Truth for authority, not authority for truth.'"

EVERY one interested in the religious problems of to-day and anxious for the religious thought and life of to-morrow, must be looking forward with great interest to Dr. Francis E. Abbott's book on "Scientific Theism" soon to be published. Perhaps no man in America has given more time, thought and ability to these problems than Mr. Abbott, and the road upon which he has traveled to reach a spiritual theism that will satisfy both "the head and the heart" must be a welcome road to many.

HERE is a good word from a professor in a western Methodist college, which reaches us through our Post-office Mission door: "I wish to thank you and those who with you are trying to scatter light and truth. I have long believed our common orthodox theology needs to be restated and in radically changed terms. The best intelligence of the age is *away* from these dark-age dogmas. They have to go. Goethe's '*Zeitgeist*' is abroad in the world, and the greater divine spirit is over the world. * * * I see the coming of a glorious day. Physical science has made great strides forward, and now all dead creeds are getting a good shaking, and out of tumult and noise will come the lovely form of real living religion, 'or my

parents taught me augury in vain.' Real spirituality, true love to God and man, prayer, purity of life, immortality—these I believe in with all my heart. But most of the so-called *doctrines* of the popular churches I have no use for. These you think strong words for one in my place. Never mind, men in higher church offices will say the same things before many years."

THE Illinois Conference overflows the four-page supplement for which it has bargained in this issue. We hope our readers will forgive it for the trespass and become thoroughly interested in its work. The quiet labors by our state missionaries, Walkley in Michigan, Effinger in Illinois, and Jennings in Indiana, of which we shall speak next week, represent the most effective and permanent missionary work in our midst, because they deal not with societies at arm's length, but with individuals. They touch persons first, organizations afterwards. If any work must be neglected let it be not the state work. Let societies, like individuals, begin with their nearest duties and work outwards.

LIBERAL religion has long since demonstrated its hymning power; it will some day prove its singing power. The psalmists of this generation chant the great thoughts, trust and love of the growing faith. We have been working for the time when these new hymns will give rise to new melodies, fresh tunes that will give them wings. A hopeful indication in this direction will be found on our first page. "Unity Songs Resung" have moved Mr. George R. Lewis to set some of them to music. The first number is now published on sheets uniform in size with the "Unity Hymns and Chorals" page, so that societies using that book can order these new slips and paste them in. If this labor meets recognition other songs will follow.

WE do not like to endanger the life of a babe by too much publicity, so we do not say half as much about the Post-office Mission work as would be interesting to our readers. It is now the most alive and interesting phase of our western work. Illinois, Wisconsin and Indiana at their recent conferences have taken practical steps forward, looking eventually towards evangelizing whoever will through the post-office, and Miss LeBaron has had the inside tracks into the confidence, interest and enthusiasm of those in attendance. The women are being multiplied who have little parishes of their own to which they administer weekly. Some of these parishioners become in time contributors and fellow workers. We catch glimpses of the letters, once in a while, that come to headquarters. A correspondent from one of the inland towns of California says: "During the year we will be able to pay our way, to some extent, to such reading matter as you may recommend for the use of my people."

CANON FARRAR's lecture on "The Poems of Robert Browning", at Central Music Hall in this city last Saturday night, was an event in the intellectual

life of this city of much more than passing interest. The large house was filled from floor to gallery with those who, it is safe to assume, are among the most earnest people of our city. Thirty or forty of the leading laity and clergy were on the platform. For an hour and a half Mr. Farrar held his audience in rapt attention, as he spoke in a swift and fervent manner of this poet, whom he did not hesitate to compare with Shakespeare, whom he called a "sublime poet, that has given us the noblest thought of man in his noblest language". Large as the audience was, we could but wish it twice as large and composed entirely of the cultivated, literary and intellectual people who are still content to dismiss Robert Browning with a joke concerning the "ruggedness of his metre" and the "obscurity of his style". These charges are at no distant day to be expected only from the flippant and those who are unwilling to study the subtle phases of human life and to search the obscure springs of human action.

"Clear quack! quack! is easily uttered."

Hamlet is still the fertile subject of discussion, not because Shakespeare was obscure but because his creation was profound. Mr. Farrar said that the church of the future will not have to wait for its poet. He is already here. All the church needs to do is to bring its theology up to the ethical fervor and humane breadth of Robert Browning. The lecture lacked something in unity, and the exhibit of the poet's writings was not symmetrical, but little mention being made of his thought-provoking dramas and some of his more elaborated characters, but this was perhaps inevitable when dealing with the writings of one who, as the lecturer said, "has given us not a book, but a literature". It certainly was quite excusable in an effort so transparently noble and so honestly stated to arouse an interest in writings too long neglected by even the thoughtful. Backed by Canon Farrar we do not hesitate to say that to multiply the readers of Robert Browning in any community is to elevate the standard of living, deepen the religious faith and to counteract materialistic and external tendencies. We did not hear his lecture on "Dante" on the previous evening, but it was characterized by the same earnest, progressive, truth-loving and man-helping spirit that pervades all of Canon Farrar's work. And an equally large audience greeted him. We hope he will come again, and that England will send more of this kind of missionaries to our shore.

WE are glad that our word of appeal for the Post-office Mission work of our efficient and venerable brother, John S. Brown, of Lawrence, is bearing fruit, as will be seen in our announcement column,—seventeen dollars and fifteen cents of the fifty dollars necessary to fulfill his year's pastorate. We are sure that the remaining stamps are forthcoming, nor is the hat which UNITY passes around to receive postage stamps only. Mr. Brown's exceptional opportunity, growing from so long a residence and such noble living, is worth utilizing. He is at the university town of Kansas. What he is doing and what he

might do is suggested in the following extract from a private letter: "The work grows in importance as I work on it in vigor. I feel confident it will reach thousands who would not otherwise hear our glad tidings. Besides the money acknowledged on accompanying slip I have received from Rev. R. Heber Newton twenty copies of 'The Right and Wrong Uses of the Bible'. It is just such a work as I would like to distribute among our university students. In its tone it is reverent, yet closely showing that

' Out from the heart of nature rolled
The burdens of the Bible old.'

"It is the product of what is deepest, truest, divinest in the human heart. Whatever truths it contains are authoritative. I wish I could obtain Mr. Sunderland's treatise on the 'Bible' to go with Mr. Newton's. To some students it will be more helpful even than Mr. Newton's. Can not some way be devised to obtain twenty-five copies of Mr. Sunderland's treatise on the Bible? I would like also Mr. Chadwick's 'Bible of To-Day'. It would be a great help to me in my work to have a score of these to place in the hands of those who have broken completely away from the old Bible of infallibility. The means to circulate all good books will be placed in our hands if we can show beyond cavil that our mission is of commanding worth. We must manage it with such discretion and energy that it will commend itself to the favor of the wise and good."

THE SPIRITUAL POVERTY OF THE PROSPEROUS CLASSES.

This is one of the suggestive phrases which our readers will find in the report of Mr. Effinger in our supplement this week. It aroused thought at the Geneva conference, and will again among our readers. It suggests George Eliot's pathetic phrase of "the perishing upper classes". Prosperity, like poverty, has its dangers, and they are to be studied and resisted. It has a tendency to remove the recipient from the wholesome contact with his kind, the holy fraternity of struggling souls. It has a tendency to put the emphasis of importance in the wrong place. It multiplies details and enslaves the soul with a concern for externals and the care for things transient. The phrase of Bro. Effinger hints at a new definition of wealth, and suggests a deeper understanding of what poverty is.

That soul is wealthy that has a besetting sense of divineness, a power to discover sacred meanings in near things. He is prosperous who thrills with joy when a bird sings, who feels pained when a baby cries, who has a sense of kinship with the lowest, who, like Felix Holt, has a "passion for the pelted". Rich is the soul that can tinge the cheek with shame when an impure word is uttered and can make the same cheek hard as flint and cold as brass when pretension or snobbery would make small any great thing on account of its want of external show or significance. That soul is rich that is endowed with convictions for which it dares suffer and die, that has ideals for which it can sacrifice and can dare to live. That soul

is rich that can put one spiritual hand upon the daisy and reach out the other to the star and can say, "We are all akin; we belong to the household of God". He is prosperous who has a self to give, more welcome than any help that can be *handed*, who has a work to do, and in the doing finds peace.

On the other hand, that soul is impoverished whose life becomes a mere struggle for gain, whose ideals have been smirched by the ink of the counting-room, whose dreams are of dollars, rather than of the blessedness which the dollars may buy. Poverty-stricken is the soul whose hospitable instincts grow smaller as the house grows larger. Poor is the soul that has nothing to give cause or man but money, though that money be counted by the millions. Poor is he who has a dollar with no adequate measure of what that dollar is worth. Deeper and deeper is the poverty of man, of church, or of state, when added means bring no added sense of responsibility. He is pauper among paupers in whose soul the fire of enthusiasm has been extinguished. He is paupered in spirit who is prouder of the horse that draws him than of his own feet that can carry him without a horse. He alone is rich who never calls duty charity, who never discharges his plain simple obligations in life as though he were doing somebody else a favor and putting Almighty God under obligations to him. Impoverished is that soul where a great thought has shrunk into a make-believe, where a holy sacrament has shriveled into an empty form and is maintained only as form. Poverty-stricken are they with fattened bodies, but starved souls. Great is the famine throughout our land to-day among our prosperous classes, a famine that threatens us all in our prosperous moments, not—to use the words of the old prophet—"a famine of bread nor a thirst of water, but of hearing the word of Jehovah".

THE GOD WE WORSHIP.

The English historian, Froude, does not exaggerate when he says that there is silently transpiring in our midst a more important change in thought and feeling than any which the world has undergone since the downfall of paganism and the conversion of the Roman empire. The evidences of this great religious revolution may be seen in the increasing doubt and unbelief of our day, the prevailing indifference to the creeds and public worship of the church, and the intellectual unrest and moral discord which characterize the present generation of men and women. Let it be frankly confessed, belief in God is wavering in thousands of minds; has faded out entirely in many minds. There are multitudes of men and women both in and out of the churches, who may not consciously disbelieve or question it, yet the God idea exerts little or no influence on their lives. It does not awe, command, restrain, inspire or comfort them as it did their spiritual fathers.

We cannot deem this otherwise than as a serious loss, a great misfortune to our generation. For the splendid, the productive ages in the world's history have always been ages of faith. A tranquil and absolute trust in God and divine things is the necessary

basis for individual happiness and exertion. If human experience teaches any one thing more impressively than another, it is that man cannot walk worthily or happily in this life with knowledge alone to guide him. He needs faith even more. What we know is very little. It can not explain adequately the things which are palpable to our senses; how much less the essential nature and course, the meaning and purpose of things which, though not seen or comprehended in themselves, are yet felt to be real and eternal. Such are the inner constitution of nature, the moral issues of life, the providences of history, and the problems presented so constantly by a universe of intelligence and order, of law and development. In the great crises of human life especially, in moments of temptation and trial and soul agony, our knowledge and experience do not suffice to carry us safely through, and we are dependent upon our spiritual trusts, hopes and loves. Now, as in the olden time, faith in God, and in his wise, just and tender government of the world is the foundation of human happiness, the motive power of humanity. There are indeed pure-lived atheists, but as a working principle for mankind, unbelief has been tried again and again, and has failed to meet the daily needs of men and the exigencies of human history. The idea of God is demanded as an intellectual and moral center. It explains and transfigures the material universe. No longer in our eyes a mere battle-ground of conflicting forces, unintelligent, pitiless, mechanical, but a scene of order, wisdom, beauty and beneficence, every atom pulsing with the divine life, every motion fulfilling the eternal purpose. The idea of God makes the history of the human race reveal a coherent, progressively unfolding and providential intention. It gives us the key to our own selves; the assurance that we are not an "inexplicable, isolated, aimless unit of a soulless world", but charged with high responsibilities and designed for a sublime destiny. Amid all the struggle and enigma of the moral life belief in God sustains and comforts man. It invigorates his wavering will, transmutes suffering and sorrow into holy discipline and growth, awakens him to sympathy and thankfulness, patience and hope. It makes this earthly life beautiful with trust and fragrant with praise.

"Surely", says M. J. Savage, "obedience to a loving Father is a very different thing from obedience to an impersonal law. It makes a vast difference to me whether I know there is intelligence and love in the depths of the infinite above me, that I am a child of God, that he cares for me and for what I do, whether it be right or wrong, that he watches the burdens I carry, the temptations that beset me, and sympathizes with the sufferings and sorrows which attend my earthly lot. Such a faith is the mightiest mainspring and motive of life of which it is possible to conceive. It puts infinite meaning and joy into life." This faith in God, so calmly relegated by the atheist and agnostic to the lumber room of outworn superstitions, is now, as ever, the one path by which mankind can be brought back again to that idealism, virtue, self-consecration and sublime trust which alone can save it from spiritual anarchy and social barbarism.

If this weakened belief in God at the present day is to be deplored, it must nevertheless be admitted that

it is inevitable. The altered views of the universe, and man's relation to it, with which modern science has familiarized the minds of thinking men and women, make it no longer possible for them to believe in the God of their fathers. Since the enlightened and enlarged conception of the world order, which great investigators of nature, like Copernicus, Galileo, Newton, Darwin, and Huxley have introduced, the old theological notions of the Deity and his way of working are no longer rational or tenable. These notions met the needs and served the uses of their day, but are no longer adequate, intellectually or morally, for intelligent, informed minds. There is no longer any place in that stupendous universe which the telescope and microscope reveal for the limited, localized, arbitrary and miracle-working Deity whom the vast majority of Christian teachers still present for man's belief and worship. Children and all who do not think or read or inquire in religious matters, may accept such a God, but a great and increasing number of persons in the community are repelled from him, and in their recoil they often go to the extreme of disbelieving in the god-head altogether. This is the principal cause of the wide-spread unbelief and agnosticism which we behold in our day, and not any innate disloyalty to the God idea in the human mind. Every well-balanced, unsophisticated mind would like to believe in God, if possible. Nor is there anything fundamental in modern science which negatives God or prevents a lofty and rational faith in Him. "The newest science vividly apprehended in its largest meaning compels us to recognize that God whom religion affirms." Modern science rightly read is a revelation of his power, wisdom and goodness. Recent utterances by leading scientists indicate that we are on the point of attaining through science higher and more convincing affirmations of faith than any the world has ever known—more grand and beautiful ideas of God, duty, prayer and immortality.

Happy is he in whom these primal trusts have never been seriously disturbed, in whose spiritual skies the vision of God shines with undiminished luster! Let him not be content to simply enjoy the divine presence, but rapturously proclaim it to a heart-hungry generation. In no hesitating, timid, uncertain speech—not hiding the divine message in the beautifying of it—let him prophesy of the eternal, but fervently calling him by that ancient, simple, comprehensive name, intelligible to all men, and endeared to all by so many ties of historical and human association—God, our heavenly father. And as for him who has lost the heavenly vision, or in whose breast, mayhap, it never dawned, let him be true to the primal instincts of his spiritual nature and the largest teachings of science. Let him think deeply and live uprightly, love the brotherhood and cultivate the acquaintance of the world's wisest and best in Bible, in literature, in art and story, that so living in the spirit and the truth, He who is spirit and truth itself may enter and take possession of his soul, and fill it with the strength that makes perfect all human weakness and the peace that passes all understanding.

C. W. W.

STRAINING is not training either for body or mind.

Contributed Articles.

PARISH PROBLEMS.

EVENING MEETINGS.

I remember last fall seeing a list of lectures on interesting subjects printed in the *Register*, to be given Sunday evenings in a Boston suburb church. It was a new thing, and a new pastor, and a new enterprise, and I said to myself, the church will be crowded. After it was all over, I asked the minister how about those lectures? A failure, he replied; the people would not come out to a second service. When I see along list of such lectures advertised, I want to say in a whisper to the pastor—don't. These lectures will cost you lots of labor. Write them, but do not preach them. The getting them up will do *you* good, the giving them will be a weariness to the flesh. If you insist on giving them to your people, do it Sunday morning, or call in a dozen or two interested persons into your study in the evening and read them to them. So far as Sunday evening lectures are concerned for Unitarian people, success for one season is secured provided two things are done—if the preacher will prepare himself well on some practical, or even, occasionally, doctrinal subjects, stand out before his people and *talk* with spirit and sense, he will have a hearing, whether from his own people or strangers; and if a splendid chorus choir should be added and anthems and congregational hymns sung, the house will be filled. Or, if a course of sermons or lectures by celebrities were arranged, to be preceded and followed by fine music, instrumental and vocal, there will be a full house. This is not always practicable; although churches in and around large cities can carry out such a programme, and the plan is to be commended, say a course of six for six months, beginning with November. The discouraging feature of these efforts is that the audience, good the first season, is less the second, and finally, unless special attractions are introduced, it will not seem to be worth while to keep up the meetings. Yes, I am giving my experience, and yet the last six years I have held evening lectures in my church, and the last season but one they averaged almost as many as my regular day service—say two-thirds of them strangers. As to carefully written lectures for that service, I tried to give one a month last winter, and spent ever so much time in writing them, and then went back to my ordinary "Talks", to the delight of the audience. The evening service must be very different from the morning. It must be brief, breezy, cheerful, off-hand, practical, with good music and a good deal of congregational singing. And the most enjoyable part of our service has been a social half hour at the close, when all are invited to remain, and the people get together in little clumps and talk, and have a good social run together. And what adds to its interest is a nice vestry, carpeted, chaired, pictured, well lighted, warm and inviting.

The truth is, our churches do not want more than the one regular service; they like Sunday evening for making calls and staying at home. Whether it is worth while to keep up a second service for the pub-

lic may depend upon circumstances. It is a good way to sow liberal seed, and now and then draw people into the church, and to make of them good Unitarians; but generally evening audiences are not loyal to any church; many are church tramps, and are of but little good to any one by way of helping the society. This, then, is the way it looks: one service a day for the thinking, solid portion of the society, and that the best that can be gotten up; vespers, once a month, if there is good choir and organist, and most of the service music; now and then a short course of lectures by the minister or by celebrities outside, or an occasional praise-meeting. Possibly an explanation by the pastor of the lessons of the Sunday-school manual in use by the teachers of the Sunday-school—and this not more than from four to six months in the year.

It is not for Unitarians to try to compete with the orthodox people, or the Salvation Army, in drawing the crowd, Sunday evening. That they should not seek to do. And young people like excitement. They will go where there is most fun; where they can whisper and laugh at silly speeches, or feel the stir of an excited crowd. The serious, thoughtful service Unitarians ever countenance, is dull for such people, and they will not come. We cannot come down to them. Can we do anything to educate them to better things? Just how to spend Sunday evenings with our people, in the east, at least, is quite a problem. Who will solve it?

A. JUDSON RICH.

FALL RIVER, MASS.

THOUGHTS FOR THE TIMES.

The laws of moral health are, in many ways, analogous to the laws of physical health, and while we are not of those who believe that government should assume all the responsibilities of our daily lives, we are still of opinion that many matters have been made the subject of legislation that are of smaller importance to the great body of the people than this question of its moral purity. Let it be always borne in mind that the fountain can never rise higher than its source, and that government, being only the "fountain" of the people, cannot undertake responsibilities that the average voice of the people will repudiate. An enlightened public opinion will always enlarge the sphere of government; at the same time its tendency will be to render special governmental action unnecessary by the general improvement of the masses.

Government has very properly interfered to prevent, as far as possible, the circulation of immoral literature, but it cannot prevent that far more pernicious circulation of impure stories, which pass from mouth to mouth, without so much as a thought of the mischief they may do to souls as yet uncontaminated. The evil is in the air—an epidemic in morals—and it behooves every well-wisher of his race to do all in his power to prevent the spread of such moral contagion. In a city infected with small-pox, isolation has to be strictly enforced, or the disease will never be brought under control. So, in this moral epidemic, let isolation of the morally infected person be the rule always, or we may never

hope to prevent the spread of the disease. Those who have had small-pox are far less careful of themselves during the prevalence of the disease than those who have not had it, but they may spread the trouble just as certainly. The man who has "sown his wild oats" feels little compunction at talking in a strain that he knows is no temptation to himself, or to such as he, but a little reflection would remind him of the risk to the pure and unsophisticated. There is no more dangerous agency at work to-day to undermine the morals of the young of both sexes than the circulation in conversation of doubtful and bad stories. The remedy for this state of things must "begin at home". Every parent must resolve that, as far as he is concerned, none shall have cause to be offended. This kind of feeling will soon grow, and young people will abstain from listening to a story such as father and mother would be ashamed to tell. And it is not only positively impure stories that must be avoided, but the doubtful "*double-entendre*" also, in fact, everything that may, by any chance, be twisted into a cause of offense.

Next to the resolve to be personally free from this kind of evil, the judicious parent will watch with the most scrupulous care, lest any "infected" person be introduced into his family, and at the first sign of the disease in any of his children he will enforce isolation and ascertain the source of the evil. If parents would only show a due care in this matter there would soon be a great improvement. Then would the rising generation, as they grow older, avoid the society of those who were unclean in habit or thought, the home be kept free from their pernicious presence, and their evil influence would soon be on the highway to absolute destruction.

WALTER N. EVANS.

MONTREAL, Canada.

ANGER.

[We print the following paper as an illustration of the higher work it is possible to do in teachers' meetings and adult classes. It was read before the Ethical Class of Unity church, St. Louis, as a study on lesson XIX of the "Higher Life", by S. H. Winkley. One Sunday morning's hour had been spent on the lesson; references had been examined, terms defined, and the question raised whether anger may ever be right?—Ed.]

Righteous anger is anger rightly used. This lesson furnishes a notable opportunity to teach the helpful truth that passion has an honorable place in the divine economy. The highest ideal is *not passion dead, but passion dominated*. Like fire, passion is a good servant but a bad master. It is not for us to choose that we will feel no anger. The anger rises spontaneously, when we become conscious that a wrong has been done to any interest which we hold dear. The broader the love, even to that which embraces all living things, the wider the knowledge, showing how much of evil is in the world, by so much as these are increased are the occasions multiplied when this passion will make itself felt. The old prophet held this thought when he said, "God is angry with the wicked *every day*." For the thought of his day conceived of a God from whom no wrong could be hid, and whose ownership at least was over all his works. The more pessimistic the prophet's view of life, the more continuously

did the divine anger burn. The theologians have added: God's anger, burning once, burns always, for God cannot change. But this is anger *boiling over* in a style which our lesson does not contemplate.

If righteous anger is not a matter of choice, "to what extent is it a matter of control?" Question 10 suggests a means of control,—we may be in error. What we conceive to be a willful wrong may have been a mistake; or the actor may see from a different point of view, and we judge him from our standpoint. The lesson we should receive is, not that it is folly for persons to be angry who are so liable to be in error as we are, but rather that we ought first to know the truth. Then the judgment must guide the hand that strikes, lest we do a second wrong when trying to right the first. By this conservation of forces is anger transformed into energy. Don't allow the objection: Energy is all right, but anger shows that you have got some of the old Adam left in you yet. As well question the use of the fire that rages through the flues of the steam boiler, and say it is the steam that does all the useful work. While boilers and engines are made after the present pattern, we must have the fire if we want the steam. So, looking at men, when we see energy we may be sure some passion spurs it on. If wrong should live, and anger be dead, there would be no energy to work for the right.

"When is the absence of righteous anger discreditable?" Whenever a wrong has been committed against any one in whom we ought to feel a "benevolent interest" and that wrong is known. Such an absence challenges the rectitude of the moral nature or the genuineness of the love. The orators of all ages have told the plain, unvarnished tale of wrong when they would rouse the anger of the populace to the highest pitch.

"How reconcile righteous anger with perfect love?" Perfect love for the wrongdoer does not imply *liking* for the wrong done, but makes of the criminal the best that can be made, consistently with the good of others. Anger at the wrong done gives earnestness to the effort to find out and do what the interests of society demand. Society includes both the wrongdoer and the injured party, and their interests are a part of the whole. *Perfect love is not one-sided love*, it seeks the good of all.

"Why is there nothing unamiable in righteous anger?" This question does not seem to me to be: Can not the iron hand always be encased in the velvet glove?—but rather, why is there nothing in righteous anger which is unlovable—unworthy our benevolent interest? I should say so long as the expression of this anger is thoroughly righteous,—the right thing in the right place,—even though it should rise to the pitch of fighting the devil with fire, it ought to command our most earnest benevolent interest.

"What is the difference between revenge, retaliation and punishment?" Revenge and retaliation look only at the present evil, and its desert regarded as evil; punishment looks beyond the present to the moral ideal to be attained. In striving for this end, the highest faculties which we possess, intelligence and love in unison, are worthily employed.

WILLIAM BOUTON.

October 24, 1885.

The Sludy Table.

JOHN BROWN.

The life of John Brown, now published by Mr. Sanborn, after many years of labor, is the latest proof that a biographer should never be an advocate. The latter is expected to take a one-sided view of the case he works upon; the former never ought to subject himself to the least suspicion of partiality; and there is far more than a suspicion in the reader's mind, as he turns the pages of this life of the old puritan abolitionist, that its author is not always fair to the other side. It is a great mistake to try, as Mr. Sanborn does, to justify the bloody deed done at Dutch Henry's crossing on May 23rd, 1856. However salutary in the effect produced, lynch law is never justifiable, and certainly this deed of John Brown's can only be called an act of lynch law. All that can be said of such a deed is that the provocation was great and the end praiseworthy; anything like a justification, in this nineteenth century, must be illogical and futile. But throughout his life John Brown acted under the dictates of conscience, as he believed he was called upon to act, no less on that 23rd of May than in the fights at Black Jack and Ossawatimie, and in the raid on Harper's Ferry which led to his death; and in considering his character and life work, one must look to his intentions and weigh the purity of his motives.

No American citizen ever squared his acts and life more strictly in accordance with what he believed to be his duty. No one of his countrymen has ever been so ready and willing to fight, and when the time came to die, for the cause he championed. Herein lies the grandeur of his character, in the unswerving devotion and loyalty to his conception of righteousness, though it led him through bloodshed and landed him upon the scaffold; and this devotion and loyalty it is, which, united to a sincerity no one can reasonably doubt and a serene courage in meeting death all must admire, have made him the hero of this century of his country's history.

Except for the attempt to justify acts which cannot in themselves be justified, and an appearance of partiality which every one must notice, Mr. Sanborn has made a most interesting volume, wherein will be found much hitherto unknown material for history.

Had he taken for a text the words of John A. Andrew, "whatever may be thought of John Brown's acts, *John Brown himself* was right", and on that theory written, his work would have been far better and more worthy of his hero. [Roberts Brothers, Boston. \$3.]

W. E. F.

MINOR REVIEWS.

Kansas: The Prelude to the War for the Union. By Leverett W. Spring. American Commonwealths Series. Houghton, Mifflin & Co., Boston.

Altogether the best monograph upon Kansas that has been written is this work of Professor Spring's. Few people of to-day will find the time to read a de-

tailed account of the Kansas struggle, and he has done a real service to his countrymen who gives us an epitome of that remarkable episode in our history. The task, besides its general difficulty, involves the author in the special perplexity of dealing with many questions that have been the subject of heated controversy. Professor Spring's is the ablest and most judicial mind that has dealt with these questions, and the result is not only a condensed view of early Kansas history, but the view fair to all sides and just to all men, which deserves to go down to posterity. "John Brown", he says, "is a parenthesis in the history of Kansas. His course there,—at war with the policy which finally defeated the slave power and saved Kansas from its clutch, pitched to the strain of revolution, tending to inaugurate a conflict of arms on the border—would never have given wing to his renown."

So far from considering him in any way helpful to the Kansas struggle, he says clearly that he (as well as the other most famous man of that day, J. H. Lane,) was very much in the way of the true development of the Kansas commonwealth. He does justice also to the much maligned Governor Robinson, "who projected and inspired the whole tactical plan of the career of the free state party (in Kansas), which has no parallel in American history". Some controversy may be provoked by this book, but Professor Spring will be found to be always right,—his work will stand.

D. U.

Manual of Co-operation, being an epitome of Holyoake's "History of Co-operation". Arranged by the Sociological Society of America, with an Introduction by George Jacob Holyoake. John B. Alden, New York.

In this volume Mr. George Jacob Holyoake, the pioneer of co-operation in England, Rev. Heber Newton, of New York, and the American Sociological Society have co-operated in producing a valuable little manual for all who are interested practically or theoretically in solving the great social economic problems of the time, the true relations between capital and labor, the bettering of the condition of the industrious and deserving. Although co-operation is probably not destined to become so important a factor of economic and social reform in this country as in England, yet this little volume will be found interesting and suggestive in many ways.

D. U.

History of the Arguments for the Existence of God. By Aaron Hahn, Cleveland, O.

The method of this book is good. It treats of its theme in the following "argument", the Cosmological, Theological, Ontological, Moral, Historical. Then it passes in survey the Jewish, Christian and Mohammedan way of looking at the problem. The fulfillment of the method, however, is somewhat disappointing. Rabbi Hahn has been a very busy taker of notes, but the material gathered seems not perfectly assimilated. We are left in no doubt, however, of his position. He believes very strongly in innate ideas and in design in Nature; and he thoroughly disbelieves in Huxley and Spencer, in Kuenen, Robertson Smith and Wellhausen. He calls Comte the father of modern agnosticism, and ranks More and Cudworth among the English deists.

J. C. L.

UNITY.

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CHICAGO, SATURDAY, NOVEMBER 21, 1885.

At the noon meeting of Sunday-school teachers, Monday, Mr. Blake led. After some discussion as to methods and what books should next be studied, he took up the lesson—the seventh of Amos. The general wrong described in verses fourth, fifth and sixth, is oppression of the poor, and the children should be urged to find the other allusions to the same subject. The sudden turn of thought in verse eleven is remarkable and important. It is the only place in Amos where death of this sort is threatened. The meaning is the same as in the sixth chapter where the burner of the dead says keep silence, no mention may be made of the divine name. The similarity between texts in this chapter and in the sermon on the mount is, of course, not exact, only general. Making the ephah small and the shekel heavy was swindling the buyer by making him pay heavy money for small measure. In explanation of the worship of Dan the story of the man Micah and his house of gods and of the Danites was told. See Judges XVII.

UNITY CLUBS.—It is refreshing and inspiring to sit at the editorial center of the Unity Club activities in the West and receive the pretty programmes that bespeak the mental activity, ethical earnestness and religious work of these circles. Among those not already mentioned in these columns, the Parlor Reading Circle, of Cedar Falls, Iowa, with its carefully elaborated programme for sixteen study nights this winter, three on "Othello", three on "King Lear", and one each on "Falstaff", Mrs. Browning, Holmes, George Eliot, Dickens, Hawthorne, Howells, and Michael Angelo. At Midland, Michigan, they are pursuing a course of English poetry from Chaucer to Byron. In the Church of the Unity, St. Louis, they are continuing the Browning studies. A carefully

selected list is printed for a dozen alternate Sunday evenings. At Humboldt, Iowa, there is arrangement made for two courses of home lectures, of twelve lectures each, on serious subjects, chiefly by home talent, and they are going to spend twenty-four evenings with Shakespeare's "Henrys". At Ann Arbor, where the daintiest programme appears each year, they have a rich variety of lectures, papers and social reunions. Last week they had a study of a Swedish poet. This week Judge Harriman gives a study of "Liberal Thought in American Life". We are not among those who have any fears that this kind of work is not religious work and that it will not eventually deepen the reverences and sweeten life with piety.

ANN ARBOR, MICH.—The Unitarian pulpit is temporarily filled by Rev. G. G. Gage of Nashua, N. H. The "Unity Club" programme this year does not take up any definite line of work from the fact that most of the members of the club are students in the university and have so much regular work, including essay work, connected with their collegiate studies, that they cannot devote much of their time to the study of any one poet or author. It is found that the best work can be done by more advanced workers, and more is gained by listening to the results of their studies. Mrs. Julia Ward Howe lectured in this city on the evening of October 28th, under the auspices of the Unity club. On the evening of November 2 a reception was given Mr. and Mrs. Sunderland, on the occasion of their leaving for Chicago, where Mr. Sunderland is located for the ensuing year. A donation of "Unity Mission" or "Unity Short Tracts", for distribution amongst the students, would be acceptable. S. S. G.

KANSAS CITY, MO.—I think it is safe to say, writes our correspondent, that Unitarianism never before had so good an outlook in Kansas City. The twenty-five thousand dollar "gothic" meeting-house now seems to be an assured part of our history. We have just moved into the new music hall on Broadway, where we shall keep house till the new church is done. The hall seats about twice as many as the old building, and is filled with interested listeners.

MATTOON, ILL.—We learn from the *Journal* of this place that the handsome little Unity church here has received needed repairs, that now it is pleasant and comfortable, and that our state secretary, Mr. Effinger, is giving a course of sermons on "The Faith that Saves", the third topic being "Faith in Work". Many of our readers will guess at the other topics, and probably not miss it very far.

GREELEY, COL.—A Bible reading class for week-night, a philosophy class and a "Ten Great Novels" club are among the things that are being shaped under the courageous hand of Mr. Hogeland at this place.

THIS is the way our missionary problems look to a man in Washington Territory: "Our missionary work needs organizing. It will take a few years' experience to learn best methods. We need two men or women in each state and territory, one to concen-

trate effort at the best points, the other to sow by all waters. The one organizing might have a base of supplies for the one itinerating. It may be visionary, but the impression grows on me that we must get ready to do printing on a large scale. We have not all the tracts we need. The traveling preachers ought to accumulate practical wisdom with regard to what is most efficient and what is most needed. We aim to be practical, and succeed better than the orthodox, but there are lessons for us to learn. There is great unrest among the laboring classes; 'Knights of Labor' and other organizations are stirring them up. They need *our* sympathy and *guidance*. Two or three good tracts embodying the best Unitarian thought on the elevation of the laboring classes would be timely and useful. Where is our Harriet Martineau?"

THE PACIFIC SLOPE.—Word reaches us too late to be extended in this issue, of the successful outcome of the conference at San Francisco. We believe all the Unitarian ministers of this great Western empire were present. The conference closed with the hope "that the spirit of leadership would be manifested at an early stage in the future history of the Unitarian church on the Pacific coast"—to which UNITY says "Amen".

C. J. K. JONES, the pastor of our church at Louisville, recently met with righteous indignation in his pulpit the question "Can a Jew be saved?" To raise the question he considers weak and impertinent. He says: "No man should stand in any other light than that of the child of God before the divine eye, equal with us in all hopes, aspirations and certainty of the blessings of the unknown future."

COOKSVILLE, WIS.—T. Grafton Owen, of Arcadia, came out from the Milwaukee conference and gave us two good sermons. They fanned into glow our smoldering enthusiasm, and made us hunger again for the grand, brave words of our liberal faith.

S.

A SOCIETY of Psychical Research has been formed in St. Louis for the study of all those phenomena which come under the classification of mind-reading, clairvoyance, mind-cure, spiritualism, etc., etc. Rabbi Sonneschein is president.

ST. PAUL.—This city is moving towards an Associated Charity Organization, and Mr. MacCauley, of Unity church, and some of his associates seem to be leading in the movement.

THE *Mind-Cure Journal* has removed its office to 161 LaSalle street, where the curious and the afflicted may know of their mystic methods upon application.

HEBER NEWTON, reaching out for and receiving sympathy with the new, has not yet lost his grip upon the old. A recent number of the *Church Press* publishes his sermon on "The Problem of Prayer."

THE NATION (New York) offers a "trial subscription" of two months to new readers for 25 cents—half rate. The *Nation* is a weekly review of politics and of literature, from an independent standpoint,

conducted with the aid of the most competent writers obtainable. The list of contributors whose services are thus enlisted includes most of the leading names in literature, science, art, philosophy, and law in this country, and many abroad. The *Chicago Dial* recently remarked: "It is not too much to say of the *Nation* that no single agency has done so much in the past twenty years to advance and dignify the calling of journalism in America. In all departments it has been singularly able and impartial, and its success is a cause of gratification in which American scholars generally will share." While not professing to be a newspaper, the *Nation* yet gives a carefully edited "news summary", in the best shape for permanent record.

NORA PERRY'S recent novel, "For a Woman", is full of delightfully told incidents, and contains some rare bits of character-painting. Jessie Harrison is a rare creation and is brought out in fine relief by contrast with her shallow-minded and shallower-hearted sister. The portrait of James Rushton is sketched with a few bold, spirited strokes. In a moment of passion he had been guilty of a great crime. We scarcely look for a tragedy like this to end in any happy issue. Whether the instinct be true or false that would protest against the conventional happy novel-ending as unfitting here, the author has most skillfully evaded the problem which she could not or dared not solve. The beautiful girl is wedded to the man whose life is shadowed by twenty years of remorse, but is left in the last chapter with health so delicate that the physician can give but feeble words of hope; and every reader may end the story as he will. The book contains much that suggests the power and passion of the author's poems; but if the name of Nora Perry is to live in American literature, it will be as that of a poet and not of a novelist.

"LECTURES ON SCHOOL HYGIENE" is the title of an interesting and instructive book of 200 pages, recently published by Ginn & Company, comprising six lectures delivered under the auspices of the Massachusetts Emergency and Hygiene Association to teachers in the public schools, on a variety of important topics, by eminent Boston physicians. The lectures on "School Hygiene" and "Drainage", by Frank Wells, M. D., the vice-president of the association, manifest the careful observation and reflection of the author upon these topics, and his earnest desire to render the association practically useful. C. F. Folsom, M. D., who is eminent in treatment of the brain, contributes an admirable lecture on the relation of our public schools to the disorders of the nervous system. He shows that under our advancing civilization the diminution in the mortality from pestilential and filth diseases and the decrease of the average death rate, are attended with a great increase of disorders of the brain and nervous system. His warning of danger is accompanied with wise practical suggestions, to which he adds a brief account of the admirable results attained by the thorough medical supervision of the schools of Brussels and some other European cities. We commend this little volume to parents and school officials as well as to teachers.

The Home.

THE DIVINE CHILD.

The next generation must have its great men, and its great men are still boys and undeveloped. The divine child is still in the nursery, or the school-room, hidden for the present from sight and knowledge, but all the while he is growing into strength and fitness for the task laid upon him. Go into a school and watch the boys as they are called up to their examinations, or are summoned to receive their prizes; you see there the future of the world, the successful leaders of men, the unsuccessful advocates of an idea, which, like a seed that is long in germinating, brings no fruit to him who plants, but a rich harvest to after generations. The world lies before you, gems in the dark mine of the future, which only time and history can illuminate. Look at that handsome boy with his eager face and bright eyes, his fine forehead, well-shaped head, and that easy air of self-possession which is neither braggart nor impudent. As yet he is only occupied with his boyish tastes, fond of boyish games, fired with boyish ambition to excel his comrades and gain the goodwill of his masters. The time will come when, given continuance of life and health, he will be one of the future leaders of men, prompt in action, fertile in resources, creative in intelligence, a man whose personality will influence other men's, and by whose hand history will be written. That tall, lean, old-mannered, awkward young fellow, with the deep-set eyes, inquisitive nose, and the long upper lip, is the professor in embryo; his career is stamped on every feature of his face and every line of his body. Caring nothing for games, and only solicitous to study, neither love nor the graces will have much part in his life, but science and analysis all. He will discover new chemical compounds, or set forth a new theory of light, or invent a new philosophy, which men will accept without understanding, and when they have accepted will wrangle over and separate into sects, each one of which will think the others heretics and good mainly to be burnt, if burning were still the fashion. At all events he will do something in the scientific world, or that of pure, speculative thought, for nature has marked him off with a lettering that is beginning to be clear enough now, though when he was in his mother's arms who could have prophesied?

He with the searching eyes and joyous look, keen, perceptive, and with all his faculties awake, will one day paint a picture that will set the world aflame. And he with the full brow and eyes a little softer and more abstracted than the last, will play on the chords of the human heart for generations by the sad music of his poetry, which neither by time nor custom will grow stale.

Great lawyers, statesmen and divines are all there, hidden in the crowd of schoolboys coming up to read their essays, and to be made the little heroes of the hour—chrysalides enfolding butterflies and moths which will charm the world when they emerge. But

who among them all was either conscious or recognized in the first days of his life, in his infancy, or early childhood? The mother when she cradled him on her breast held there the child of her love, not the hero of her dreams, nor the confessed king of men. She knew nothing of the power that she embraced, of the glory to which she had given birth. Her child was simply her child to her, and the crown to be set on his manhood had as little foreseen existence as had the shadow of the cross for that other mother in Judea. Nevertheless there it is. The divine child still lives among us in the noble natures which have to come to the front in life, and which redeem these latter days of skeptical disbelief in humanity, of devotion to low aims, of indifferences to the higher life, of petty frittering away of power on small and worthless objects. Christ was not born into the world in vain; and what his humanity accomplished may be repeated, and will, God giving the means and blessing the use.

LOUISE PHILLIPS.

MADISON, Wisconsin

ONE of the cheeriest places in the world is the cottage down the lane where the only clouds that darken the genial light of the sun are the golden ones that are soonest dispersed; within this bright little home, happiness has an abiding place and life is always May. On a rise of ground at the other end of the lane stands a mansion over which dark clouds always hover, and against whose walls angry winds are continually buffeting; here, the only attractions are the dingy shells obtained by deep-sea dredging, and discontent reigns supreme. The merry warmth of May and the bleakness of December dwell side by side with only a narrow lane between.

CYNTHIA ELDERBLOW.

BUT of all studies in the round of learning,
From nature's marvels down to human toys,
To minds well fitted for acute discerning,
The very queerest one is that of boys!

If to ask questions that would puzzle Plato,
And all the school men of the middle age,—
If to make precepts worthy of old Cato
Be deemed philosophy, your boy's a sage!

—J. G. Saxe.

FATHER, just returned from a month's absence, met in city by wife and children, goes to a restaurant for dinner. Six year old son picks up bill of fare, saying, "Papa, what shall we have for dinner?" Father, in an exuberance of paternal felicity: "Anything, my boy, you and Dolly may choose." "Anything, papa? Anything, no matter what it costs?" said the boy in joyful surprise. "Yes, anything you wish." "O-h! o-h!! papa", and the fertile brain saw a prospect of adding to the needed sum for the coveted drum, "O-h!! papa", and he wriggled in his seat, scratched his head, glowed in his father's face, "O-o-oh!! papa. If I'll choose a real 'spensive dinner and eat a real cheap one, will you pay me the difference?"

MATER.

Unity Supplement

No. 5.

SECRETARY'S REPORT TO THE ILLINOIS LIBERAL RELIGIOUS FRATERNITY AT GENEVA, OCT. 14, 1885.

I come before you for the second time with a report of work done under the auspices of this conference. In pursuance of my desire, as expressed one year ago, to establish a more perfect unity and coöperation among our working centers, I was led to send a short letter of inquiry to each of the churches of the fraternity, asking seven questions, which should be the basis of a report upon the present condition and prospects of our cause within the state, to be given at this annual meeting.

QUESTIONS AND REPLIES.

These questions, addressed to twelve churches, brought replies from six.

1. "*Do your people believe in and cordially sustain the Sunday-school?*"

Answers.—"Apparently." "A majority do so." "Yes, heartily." "Yes, but poorly." "Yes, they believe in it. A few heartily sustain it, but there is not the interest in every quarter that the cause demands." "Yes, they believe, but Lord help their unbelief!"

2. "*Have your congregations increased?*"

"They have increased and I hope improved." "Yes." "Not materially." "They have not diminished." "A little." "Yes, decidedly."

3. "*Is your church free from debt?*"

All answered "Yes."

4. "*How much money have you raised during the year for local expenses and for State Conference?*"

Answers:

Local Expenses.	State Work.
"\$ 800 00."	"\$25 00."
" 2,500 00."	" 50 00."
" 1,000 or 1,100 00."	" 15 00."
" 1,900 00."	" 28 45."
" Don't know."	" 50 00."

"Can't give exact figures." " 20 00."

5. "*What is your plan for raising money?*"

Answers.—"Private subscription." "Collection, or by abstractions from the incidental fund at the discretion of those in charge." "Have not any." "For the state conference, a contribution, but for our church missionary work, a quarter of the collection is set apart each Sunday, not to exceed fifty dollars in a year." "I take a collection, and then send the amount, plus deficiency." "I informed my parish that we owed a fee to the following five societies, viz.: the Illinois Fraternity, the Western Conference, the Woman's Western Conference, the Western Unitarian S. S. Society and the A. U. A., and that I wanted twenty dollars for each. Then the missionary section of my church personally solicited of every member of the parish, and the one hundred was promptly raised."

6. "*What missionary work have you done during the year?*"

Answers.—"None." "——." "Church-door pulpit, committee for the distribution of Unitarian literature through three counties, and regular Sunday afternoon preaching at La Fox, except in winter months when roads are bad." "None." "Some post-office work. Must do better." "Have preached three months, evenings, in Hershey Hall, in the center of the town, and for six Sunday nights held service at South Park, a suburb of the city."

7. "*In the interest of closer fellowship between our parishes, would you be willing to provide for the traveling expenses of the Secretary in visiting your church once during the coming year?*"

"Yes." "I think so." "Yes." "Yes." "Would have to consult trustees about it, but I like it." "I think your plan of visiting a good one and would be willing to assume the expense of the trip."

I bring together these replies for their suggestiveness, and for the light they throw on our present condition. So far as heard from, there is considerable room for improvement in our Sunday-schools. Some of the people are alive to their importance and sustain them heartily, others regard them with indifference. From my own observation, there is too generally a lack of teaching force, and too little supervision of the lessons. And in many of our churches the indifference of parents to the attendance of their children upon the school is a great source of weakness and discouragement. Our congregations increase slowly, but I am persuaded our liberalizing influence is not to be measured by our numerical increase. Our financial condition is sound. No debts hang over our heads. Four of our churches—Geneva, Bloomington, Quincy, Geneseo—have paid in the aggregate for local expenses \$6,200, and for state work, \$118.45. From the other two parishes, not reporting the amount raised for local expenses, comes \$70 for state work, and from another not reporting at all, comes \$100 for state work. This indicates in these parishes a hearty desire to coöperate for the general good. As to

METHODS

of raising money for missionary purposes, I call your attention especially to the plan given above in the last answer to question five. This plan has the merit of promptness and thoroughness, a plan which shows confidence, courage and practical sense. May it be widely copied!

Our six reporting parishes have not been idle in improving opportunities of work. They have been preaching the word and scattering the printed page through the post-office. And they say "Yea" to the proposition to systematize the work of trying to strengthen the bonds of fellowship between the churches.

So much, as the result of my letter of inquiry to the churches. Perhaps it is all that could be ex-

pected from a first attempt in this direction. If we can next year get six more churches to send replies, so much the better. Would not such a comparison of methods tend somewhat to equalize the wisdom and executive power that exists among us—giving to the weak the strength of the strong, to the cold and discouraged something of the warmth and inspiration of the brave and earnest? Is it not worth while to try?

WORK IN THE FIELD.

Of my work in the field, I offer the following report for year ending October 1, 1885:

Miles traveled, 6,884; places visited, 17; tracts distributed, 500; copies of *Register* and *UNITY* distributed, 400; sermons and addresses given, 84; letters and postals written, 459. Receipts—From places visited, \$398.74; from the treasury of the fraternity, \$337.85; total, \$736.59. Expenses—For traveling, \$132.73; for postage, \$7.93; for printing and stationery, \$454; total, \$145.20. This is a better showing by \$228.69 than we were able to report one year ago, and fully redeems our pledge to the A. U. A. to raise \$700. But it must be borne in mind that more than half this seven hundred has come to me directly from the field, and that when the year's expenses are taken into account we are still short of the amount we ought to have raised by \$108.61.

In enumerating the bare statistics of the year's work, I give you but little idea of the work itself. At best I can give you but an insufficient account of it. It began amid the distractions of the political campaign of last fall, a campaign which sweetened nobody's temper, and for the time largely absorbed public interest and attention. Wherever I went it was there before me to preoccupy the ground. Our treasury was empty, and worse than empty, there being a deficit of \$144.83. Our conference at Monmouth had closed without an open report from its secretary and treasurer, who was unavoidably absent and preoccupied, and without a definite reassessment of the parishes. It was also several months before the fraternity's request for the renewal of the A. U. A. assistance was preferred. Under these circumstances, the secretary was left wholly to his own devices to carry on the work, pay expenses, and make ends meet in the home. The outlook was not exhilarating or even encouraging, save as one must always cherish the faith that the work that is needed will somehow get done, and that the way will open to persistent endeavor.

The foregoing circumstances necessarily shaped the course of the secretary. The second Sunday after conference found me at

BEARDSTOWN,

by invitation of Doctor Gray, who lives there, and who has since been received into our ministry by our committee of fellowship. It had been advertised that I would speak in the court house in the afternoon on "Temperance", and in the evening in the Congregational church, which was unoccupied and without a minister. But before the time for evening service it was peremptorily decided by the powers

that be, that a Unitarian was not to be permitted to speak in the church, which I record as an illustration of the narrowness and prejudice against a name that is still to be met with in the state. Another week saw me at

CHENOA,

in actual occupation of the Congregational church and with a good congregation; the only exhibition of dissent being the abrupt departure—at a certain point in the sermon—of a good sister, who went out vigorously slamming the door, by way of emphasizing her protest against such heresy. Chenoa keeps one open house to the prophets of our faith, an editor, who is a sympathizer and a relation of our Doctor Hedge, and several well-wishers of our cause. At

OTTAWA

I did not get so far as a Sunday service. There seemed to be a general deadness in spiritual things all around there, and the skating rink was on the boom. So being in his neighborhood I improved the opportunity to call on Mr. Shay at

STREATOR,

who had recently withdrawn from the Congregational church, and was struggling with the perplexing problem how to hold in the bonds of unity a congregation of varying shades of opinion, some wholly liberated from orthodoxy, some still partly in its thrall. I left him working at this problem, and learned a few weeks since that he had given it up, and left the ministry. There is reason to hope that something may now be done there, looking toward the establishment of a church in sympathy with this conference. I answered a call for one Sunday from the Universalist church at

SPRINGFIELD,

and was so circumstanced as to be unable to go again a few weeks later at their call. A return to

MOLINE,

which point I had visited before the last conference, convinced me that there was not sufficient disposition to work, in the large liberal element there, to justify further visits at present. This was a great disappointment to me, as I was confident, on my first visit, some months before, that something could be done there at once. I have heard of labors there since by Mr. Headle and Mr. Judy, but think no definite results have been obtained. One Sunday was given to

NORMAL,

where I had several times before found encouraging audiences among the students. But the proximity of Normal to Bloomington, where there was now, after a year's *interregnum*, a settled pastor, seemed to make it unwise to establish there any regular services.

As the result of Post-office Mission work from Chicago, I was led to go to

METAMORA,

and my Sunday there was most interesting. The weather was at its worst. The January thaw had

come in December. The streets were full of slush. It rained almost incessantly. The Union church, in which I had expected to speak, was refused me, and as a last resort we took to the court house. The morning attendance was good, and the evening, a crowd. The eager faces and questions, and friendly hand-clasps told the story of hungry hearts and minds weary with the platitudes and commonplaces of an outgrown faith. I cannot think of that day of pouring rain in the court house at Metamora, and recall the interest of the people, without a freshening of my own courage and a renewal of faith in the glad tidings of heresy. The very fact that the interest of this visit was so real and deep seemed to prevent my return. I left them with the hope that a regular preaching post could be established there, the arrangements for which were left in the hands of friends. Letters soon followed, assuring me of their unabated interest, but at the same time that to have me come regularly would prove the undoing of the Union church, to which they were so related that they did not feel at liberty to proceed any further. And thus it stands at Metamora. It was a seed-sowing which perhaps shall ripen after many days.

ATLANTA

lies twenty miles south of Bloomington. It was in the early dawn one Sunday morning when I landed there and made my way through the fresh-fallen snow to the village hotel. The public hall of the place—Murphy Hall—had been secured and two services announced for me, morning and evening. Considerable interest was shown in the meetings.

The evening audience was roughly estimated at three or four hundred, and during the day fifty-six printed sermons and twenty-eight copies of *UNITY* and the *Register* were picked up from a table near the door. The expenses of the hall and my personal expenses were promptly met and a desire expressed for other services of a like nature.

Some weeks afterwards, I received a letter from one of my hearers on that occasion, saying "I got to thinking, on this beautiful Sunday, that I would like to hear another discourse from you. We all liked your two sermons the other Sunday, very much. I was telling Mr. B—that we ought to make some arrangement with you to speak to us regularly and he is of the same opinion. And I think there will be a move made in that direction before long." But the move was not made, perhaps because I was too much occupied in other directions to go and help make it. My correspondent, however, subscribed to *UNITY* and has become a contributor to its columns.

I will not speak particularly of single Sundays spent at Randolph—a country neighborhood to which I drive from Bloomington, where I find an audience always ready in a Union church, used every other Sunday by the Methodists; or at the Universalist church in LeRoy, where I went by special invitation; or of my journey on a week-night, in the dead of winter, through a driving snow-storm, to a little cross-roads school house in Tazewell county, where a few people were gathered to see and hear, but proceed to speak of the more continuous labors of the year.

SHEFFIELD,

no longer shepherded by Bro. Covell, had been without regular services for some twelve months, and had no prospect of being able to secure a minister under existing circumstances. I spent one Sunday with them in December, and in January received a request from them to give them two Sundays a month for six months, coupled with the expressed conviction on their part that this would be the best thing for the renewing and strengthening of their church interest.

The conditions of the general work at that time were such that it seemed best to me to accede to this request. My going to them covered the severest portion of the winter weather, a time of snow-bound tracks, long delayed trains, and almost impassable country roads; and through such a time there seemed little chance for the hoped-for growth and strengthening of the society. But by and by spring was in the air, and there was a better showing of hands in the Sheffield church. There were some additions to the congregation, and a general feeling of courage and interest. True to their Unitarian training, they felt equal to taking a vacation in July and August. During September I put them in correspondence with Doctor Gray, of Beardstown, whom they write me that they like "first-rate", and hope to engage for regular semi-monthly services. They speak also of a valuable addition to their Sunday-school force, in the person of a new teacher, recently come to town, in whose hands "the Bible class moves off in fine shape". Through all the year I have retained my hold upon

TREMONT,

visiting it until May, once a month, at which time, at their earnest request, I began to give them two Sundays a month, they standing ready to increase their financial obligations accordingly,—showing just four times the strength and confidence they felt when I first found them. One Sunday, soon after, a new church-book was opened, and seventeen names were signed to the following

BOND OF FELLOWSHIP.

"Believing that the power in which all things have their being is a power of righteousness and love, the Eternal Father of our souls:

"Believing that Christianity is not in creed or dogma, but in a Christ-like life, a life of love and faithfulness to truth and right:

"Believing that in religion, as in science, truth can be reached only through the entire freedom of the mind to think and investigate:

"Believing that to grow in purity, in unselfishness, in consecration to whatever things are good and lovely and true is the real end of life here:

"And in hope of a life everlasting beyond the gates of death, we associate ourselves together in this church, to the end that our faith may be quickened, our love of righteousness augmented, our reverence and trust deepened, our power of helpfulness enlarged."

During the year the church has added to its supply of "Unity Hymns and Chorals" twenty-four copies of

"Unity Festivals". They have kept with interest and success the "Easter", "Flower" and "Harvest" festivals. I am very little of a musical director, but it was with a glow of satisfaction, a few Sundays since, that I stood in the midst of a circle of a dozen or more young men and women at rehearsal, as they sung through the high and beautiful strains of the "Harvest Service"; and here let me record anew my debt of obligation to the editor and compiler of "Unity Festivals".

With an occasional lift from my colleague—Mrs. Effinger—I have been able to give Tremont two Sundays a month, without fail, for five months. Let me not excite any fictitious hopes about Tremont. The conditions of the population there are such that it will probably never be able wholly to sustain a minister. And yet I regard it as a center of liberal influence which we should not neglect. Young men and women are growing up in that village and on those farms, who will go out to other parts of the country, as go they will, prepared by our efforts to take some intelligent interest in the advancement of rational religion. To those who must remain there, the church is a center of vital interest, of moral and intellectual life, which they cannot spare without great loss. Is it not our duty to stand by them?

Turning to my record of the year's work, I find this entry: "March 27th.

"MATTOON.

"Distance traveled, 168 miles; receipts, ———; expenses, \$4.45." This opened the door to as many visits as there have been months since that date. We have at Mattoon a ten thousand dollar church property, well located and out of debt. But for some reason it was voiceless, its stained glass windows badly broken, its congregation scattered and partly reabsorbed by other churches. I made several calls before I found anybody who thought it worth while to open the church for even a Sunday. My first congregation numbered about fourteen, including men, women and children. We met in the church parlor, and were obliged to patch the broken windows with newspapers to keep out the March wind. Slowly, very slowly, the audiences increased, until we could count forty, or thereabouts, and beyond that we have not attained. The most that I have done has been to renew the interest of most of those upon whom the life of the church had depended in former years, and by whose generous and self-sacrificing efforts the church edifice was erected, and with the aid of our brother Douthit, finally freed from debt.

At our September meeting it was determined to repair the windows and put the audience room in condition for winter use, and for this purpose some forty dollars were raised, and this is about forty times as much as could have been raised for the same purpose five months earlier. The situation at Mattoon is one that needs our most considerate attention. We have a good brick church, eligibly located, in a growing town of some 7,000 inhabitants, where I am told there is a large liberal element. It would seem that there, if anywhere in Illinois, with the vantage ground already won, we ought to be able to sustain a church. I am satisfied that, in order to make the

advance we ought to make, the place must be visited at least twice a month for the next year, and a good deal of time devoted to visiting among the people. But this cannot be done without a better backing from our established churches than we have received during the past year. One necessary condition of the work I have already done there has been that the expense should be kept at the minimum. I cannot say how much in addition to the amount necessary for repairs can be expected of them, but whether more can be done or not, there should be no uncertainty as to the continuation of services in Mattoon, and if possible their multiplication. It would be most helpful to your secretary to have some expression of opinion from this conference in regard to the feasibility of taking hold of Mattoon with a firmer grip.

It but remains for me to say that I found time to visit three of our settled parishes—Geneseo, Buda, Shelbyville—where I was met with cordial welcome. I have not yet been able to visit Monmouth, which has been for some months without a minister, or to learn of its exact condition,—my letter of inquiry remaining unanswered. In closing, let me say that the outlook for hard, continuous, and for some time to come unremunerative work in the vast empire of Illinois is excellent. The great unoccupied spaces invite us. The deal of emptiness in religion, the irreligion of much that calls itself liberalism, the spiritual poverty of the prosperous classes, and the impatience of moral and religious restraint in certain other classes—all emphasize the demand for our work, and ought to fill every man of us with desire to make some worthy contribution to the general weal.

JOHN R. EFFINGER, *Secretary.*

PROCEEDINGS OF THE TWENTY-FOURTH
SESSION OF THE ILLINOIS FRATER-
NITY OF LIBERAL RELIGIOUS
SOCIETIES.

HELD IN GENEVA, OCT. 13, 14, 15, 1885.

The annual meeting of the Illinois Fraternity began its sessions in the Unitarian church, Geneva, on Tuesday, October 13, at 7:30 p. m. After the singing of a hymn, Mr. A. W. Adams, of Geneva, greeted the conference with an address of welcome, which was responded to in fitting words by President John A. Roche, of Chicago. After singing and prayer, the opening sermon on "The Faith of Ethics" was given by W. C. Gannett, of Chicago.

Wednesday, October 14, at 9:30 a. m., a hymn was sung and the president called the conference to order. The minutes of the last meeting were read and approved. The reports of the secretary and treasurer for the year were read. A "Business Committee" appointed at the last annual meeting reported through its chairman, Rev. J. Ll. Jones. Discussion of state work followed, in which Rev. J. Ll. Jones, Rev. J. T. Sunderland, and Mr. George B. Wheeler, of Bloomington, participated. A "Committee on

Work" was appointed, consisting of Rev. J. Ll. Jones, Chicago; Mr. G. B. Wheeler, Bloomington; Mrs. Nelson, Geneva; Rev. J. V. Blake, Chicago; Mrs. W. C. Dow, Chicago.

The hour from 11 to 12 was spent in devotional exercises, led by Rev. F. W. Morton, of Bloomington.

At 2 P. M. the conference reassembled, and a paper—"The Evolution of Sect in Religion"—written by Dr. R. Fletcher Gray, of Beardstown, Ill., was read by Mr. G. B. Wheeler. Miss Frances Le Baron gave an account of Post-office Mission work, of what had been done and of what it was desired to do. Mr. John Burnham, of Batavia, Rev. J. V. Blake, Rev. J. T. Sunderland, and Rev. A. G. Jennings, of La Porte, Ind., discussed the subject. "Old and New Issues in Religion" was the subject of a thirty minutes' address by the Rev. John Tunis, of Quincy. Rev. Dr. Balch, of Elgin, was present, and followed Mr. Tunis with some remarks.

From 6:30 to 8 P. M. a social reunion was held in the church. At 8 o'clock the "Platform Meeting" was opened with singing and prayer, led by W. C. Gannett. Three addresses followed on the general topic—"How to Save the World?" 1. "Does it Need Saving, and from What?" by W. M. Salter, Chicago. 2. "Is it being Saved?" by J. Ll. Jones, Chicago. 3. "What is the Part of the Liberal Churches in this Work?" by J. V. Blake, Chicago.

Thursday, October 15.—At 9:30 A. M., a paper on "Honesty or Orthodoxy" was read by Mary H. Graves, of Chicago, which was followed by remarks from Rev. Mr. Waite, of Janesville, Wis., and Rev. Dr. Balch, of Elgin. At 10:30, two papers of thirty minutes each were read, as follows: "Sunday-school Problems", by Mrs. E. T. Leonard, of Chicago; "The Sunday-school", by Mrs. S. C. Ll. Jones, of Chicago. The discussion following these papers brought to the floor Doctor Woodward, Rev. Mr. Eddowes, of Geneva, Mr. Blake and Mr. Gannett, of Chicago. From 2:30 to 3:30 P. M. the hour was devoted to the consideration of conference business.

The following resolutions presented by Mr. Jones from the "Business Committee" were adopted by a unanimous vote and without discussion:

Resolved, That the trustees about to be elected be instructed to incorporate this organization under the name of the Illinois Conference of Unitarian and other Independent Societies.

Resolved, That our object be stated as follows—The transaction of business pertaining to the general interests of the societies connected with the conference.

Resolved, That the UNITY motto, "Freedom, Fellowship and Character in Religion", be engraved on the seal of this conference.

Resolved, That the following named trustees constitute the first Board of Directors, viz.: John A. Roche, Chicago; John R. Effinger, Bloomington; J. N. Sprigg, Quincy; James V. Blake, Chicago; J. Ll. Jones, Chicago; Mrs. W. C. Dow, Chicago; Chester Covell, Buda; George B. Wheeler, Bloomington; Mrs. S. W. Conger, Chicago.

Resolved, That said board have power to fill vacancies and draft by-laws.

Resolved, That officers for the ensuing year be as follows:

John A. Roche, Chicago, President; John R. Effinger, Bloomington, Secretary; Mrs. W. C. Dow, Chicago, Treasurer.

Resolved, That a Post-office Mission committee be appointed, with Chester Covell as chairman and Mrs. M. J. Miller as secretary, and that the chairman be empowered to fill vacancies.

Resolved, That the following sums be asked for from the several churches of the state for the support of the state work for the year beginning October 1, 1885. (See page 156.)

Also that a special effort be made as early as possible to secure annual and life members of the conference.

Resolved, That the Secretary's report be published.

It was moved by Mr. Jones that the chairman of the conference express to the Geneva church and friends our hearty appreciation of their kind and graceful hospitality. The chair responded in appropriate terms.

It was further

Resolved, That the trustees of this conference take steps to celebrate the fiftieth anniversary of Unitarianism in Illinois.

Remarks were made by Rev. Mr. Blake and Mrs. Dow on the general question of state conference work, expressing the earnest hope that our sixteen churches should stand together and work together with enthusiasm. At 3 P. M. "Radicalism, in One, Two or Three Dimensions", by James Vila Blake, was read to a large and interested audience.

Conference adjourned.

At 7:30 P. M. the exercises were closed with a sermon by Rev. J. Ll. Jones. Subject, "The Uplands of the Spirit".

JOHN R. EFFINGER,
Secretary.

THREE young men, graduates of last June, met lately on the street. "What have you found to do, Tom?" "Nothing, as yet, Dick. And you." "Oh, nothing, of course. But here's Harry." "Don't look at me, boys," urged Harry,—I've looked for work till I'm weary. I believe I will go into politics." "Chorus, then, boys!" cried Tom. So they all joined in together,—Tom, Dick and Harry,—in the familiar refrain of thousands of our young men of this day, "Nothing to do-o-o!"

That common-school and high-school education of ours to-day, throughout America, which graduates thousands of young men and women every year at an average age of 16 or 18 years, yet leaves the great majority of them utterly perplexed and disheartened as to what they shall or can turn their hands or brains to as a life-work, would seem (to say the least) to be susceptible of some improving change, if we could only see the way clear. Present methods of school education seem largely only to "fill up", not at all to "lead out", the minds of the scholars; seem to repress, and generally even to annihilate, any early bias or genius in a particular direction which a youth may have, rather than to discover the same, and, by special methods for special pupils, lead on and enlarge any apparent prophetic instinct.

J. H. W.

Announcements.

The Subscription price of **UNITY** is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

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Make checks payable to the order of Charles H. Kerr.

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ILLINOIS CONFERENCE.

THE NEW ORGANIZATION.

Below we give the application, the articles of incorporation, by-laws, and officers for the ensuing year. The organization was perfected by the Board of Directors, pursuant to instructions received at Geneva, as per proceedings. (See page 155.)

THE APPLICATION.

To Henry D. Dement, Secretary of State. We, the undersigned, John A. Roche, Jenkin Ll. Jones, Marietta A. Dow, J. Vila Blake, citizens of the United States, propose to form a corporation under an act of the General Assembly of the State of Illinois, entitled "An Act Concerning Corporations", approved April 18th, 1872, and all acts amendatory thereof; and for the purposes of such organization we hereby state as follows, to-wit:

1. The name of such corporation is The Illinois Conference of Unitarian and other Independent Societies.

2. The object for which it is formed is the transaction of business pertaining to the general interests of the societies connected with the Conference.

3. The management of the aforesaid Conference shall be vested in a board of nine directors.

4. The following persons are hereby selected as the Directors to control and manage said corporation for the first year of its corporate existence, viz.: John A. Roche, John R. Effinger, Marietta A. Dow, J. N. Sprigg, J. V. Blake, Jenkin Ll. Jones, G. B. Wheeler, C. Covell, Emma N. H. Conger.

5. The location is in Chicago in the County of Cook, State of Illinois.

(Signed) JOHN A. ROCHE,
JENKIN LLOYD JONES,
MARIETTA A. DOW,
J. VILA BLAKE.

THE INCORPORATION.

STATE OF ILLINOIS, }
Department of State. }

Henry F. Dement, Secretary of State.
To all to whom these presents shall come.
Greeting:

Whereas, a certificate duly signed and acknowledged, having been filed in the

office of the Secretary of State on the 31st day of October, 1885, for the organization of the Illinois Conference of Unitarian and other Independent Societies, under and in accordance with the provisions of "An Act Concerning Corporations", approved April 18th, 1872, and in force July 1, 1872, a copy of which certificate is hereto attached; now, therefore, I, Henry D. Dement, Secretary of State of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said The Illinois Conference of Unitarian and other Independent Societies is a legally organized corporation under the laws of this State, in testimony whereof I hereto set my hand and cause to be affixed the great Seal of the State. Done at the city of Springfield, this thirty-first day of October, in the year of our Lord one thousand eight hundred and eighty-five, and of the independence of the United States the one hundred and tenth.

(Signed) HENRY F. DEMENT,
Secretary of State.

BY-LAWS.

(1.) **MEMBERSHIP.**—Any person may become a Life member of this Conference by the payment of twenty-five dollars in one sum, and an annual member by the payment of one dollar.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference. Such society or organization may be so represented by seven general delegates, and an additional one for each twenty families therewith connected.

(2.) **MEETINGS.**—A regular meeting shall be held annually, at such time and place as the directors may designate.

(4.) **OFFICERS.**—The Board of Directors shall be divided into three equal classes, one of which shall retire from office each year, and a new class of three members shall be elected at each regular annual meeting, to hold for the succeeding three years, and until their successors are elected. Any vacancy in the board may be filled by the remaining members thereof. Four members of the board shall constitute a quorum for the transaction of business, and the board shall hold at least three executive sessions each year. A President, a Secretary and a Treasurer shall be elected by the Conference at the regular annual meeting, for the succeeding year; and their respective duties shall be such as are usually incident to such offices. The officers shall be chosen from among the members of the Board of Directors.

(5.) **AMENDMENTS.**—These By-laws may be amended at any regular meeting of the Conference by an affirmative vote of two-thirds of the members present, provided notice of such proposed action shall have been announced by the Secretary of the Conference to the several societies connected therewith, and duly published.

OFFICERS FOR ENSUING YEAR.

President, J. A. Roche, Chicago; Secretary, J. R. Effinger, Bloomington; Treasurer, Mrs. W. C. Dow, Chicago; Directors, for one year, J. R. Effinger, J. N. Sprigg, J. V. Blake; for two years, Chester Covell, Mrs. W. C. Dow, J. Ll. Jones; for three years, J. A. Roche, G. W. Wheeler, Mrs. S. W. Conger.

TREASURER'S STATEMENT.

The reports of last year show the following receipts:

From the A. U. A.....	\$700 00
From the field.....	398 74
fraternity.....	337 85
Total.....	\$1,436 59

Of this the following amounts were received from societies in the state:

Bloomington.....	\$ 25 00
Chicago, Unity church.....	100 00
" Third ".....	50 00
" All Souls ".....	20 00
Geneseo.....	25 00
Princeton.....	10 00
Quincy.....	50 00
Sheffield.....	12 50

Received on following year's expectations:

Quincy.....	\$ 50 00
Bloomington.....	25 00
Geneseo.....	10 00
Annual membership.....	5 00
Monmouth Conference collection.....	14 52

EXPECTATIONS.

The American Unitarian Association has voted \$750 to our state work this year, on the usual condition of state appropriations, that a like sum or more be raised within the state, plus the incidental expenses. To this end the Conference at Geneva instructed me to ask of the several societies the following amounts, or more. The whole is none too much, and I hope that the encouraging outlook and the great opportunity, as indicated by the Secretary's report, will lead to a prompt response. My predecessor, C. E. Switzer, of Galesburg, in his report makes the following ingenious and practical suggestion: "The united action of the mites will carry our work along. Twenty-five dollars a year is fifty cents a week, two and a half cents a week from, say, twenty families. This can be no burden. It only needs that we feel it our work and put it in systematic operation, a trifle each week for missionary use."

Alton.....	\$ 20 00
Bloomington.....	35 00
Buda.....	25 00
Chicago, First church.....	125 00
" Unity ".....	125 00
" Third ".....	60 00
" All Souls church.....	30 00
Galesburg.....	10 00
Geneseo.....	30 00
Geneva.....	25 00
Mattoon.....	20 00
Moline.....	10 00
Monmouth.....	20 00
Princeton.....	20 00
Quincy.....	75 00
Rockford.....	25 00
Sheffield.....	20 00
Shelbyville.....	20 00
Tremont.....	20 00

I would like to hear, as soon as possible, from each society the probable expectations for the year, and I hope that most of them will think it wise to take advantage of the hopeful and active season of the churches, and take up their contributions before the holidays.

MRS. W. C. DOW, Treasurer I. U. C.,
473 Orchard street, Chicago.

REV. JOHN S. BROWN, of Lawrence, Kansas, has received in addition to the sum of \$6.25, acknowledged in **UNITY** of Nov. 7, 1885:

From Mrs. S. S. Stover, Cambridge, Mass.....	\$5 00
" Miss Emily B. Chace, Newport, R. I.....	4 00
" Miss Sallie Overton, Pleasant Hill, Mo.....	50
" Col. O. E. Leonard, Lawrence, Kans.....	50
" An unknown contributor.....	42
" Dr. D. L. Chandler, Ogden, Kansas.....	48